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*The late REBELLION against King  
GEORGE, worse than Absalom's  
against King DAVID.*

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A  
S E R M O N

Preach'd at

LYMMINGTON

I N

H A M P S H I R E,

On the DAY of

PUBLICK THANKSGIVING,

June *the* 7th. 1716.

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*By* GEORGE FARROL.

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2 SAM. XVIII. 28. Latter part of the Verse.

*Blessed be the LORD thy God, which hath delivered up the Men that lift up their Hand against my Lord the King.*

The whole Verse is thus read.

*And Ahimaaz called, and said unto the King, All is well. And he fell down to the Earth upon his Face before the King, and said, Blessed be the LORD, &c.*



**T**HIS Day being appointed, by Royal Authority, to be observ'd by us, as a Day of Publick Thanksgiving, for the Suppression of the Unnatural Rebellion, raised in GREAT BRITAIN, in Favour of a Popish Pretender to the Throne of these Realms, possessed by our Rightful and Lawful Sovereign King GEORGE, whom God long Preserve: I have thought fit to entertain you with a Discourse on this Portion of Scripture, *vizt* *Blessed be the LORD, &c.*

THESE Words of our Text were utter'd by *Abimaaz*, whom *David* knew, and (in the precedent Verſe) declared to have been a *good Man*; and therefore concluded, not without Reason, that he came with *good Tidings*. For *David* might well think, that ſo good a Man (who, it is probable, upon other Occaſions had ſignalized his Concern for his MAJESTY'S Welfare, and his rejoycing in it, by undertaking, with great Labour, to bring him, *good Tidings*) would not, in Caſe the KING'S Army had been diſcomfited, ſoon flie from the Enemy, and be the firſt to bring him *ill News*. Nor was *David* miſtaken: *Abimaaz* approv'd himſelf, worthy of his Character, whether ye conſider him as *David's Subject*, or the LORD'S *Servant*. As *David's Subject*, the Joy, wherewith he beheld the Succeſs of the Day, render'd him ambitious to become a Meſſenger of the Peace, he had in View; the Foundation whereof he ſaw laid in the Victory obtain'd over *Absalom* and his Adherents. And when, though not without ſome Difficulty, he obtain'd late Permiſſion from the General to perform the Office he had ſought, the ſame warm Joy, together with his zealous Deſire to eaſe the Mind of the King, who he might well ſuppoſe waited with ſome Impatience to hear Tydings from the Army, did ſo influence his Spirit, and invigorate his loyal Soul to employ his nimble Feet, as that he out-ran *Cuſhi*, the prior Foot-man, and being come into the Preſence of his Prince, after a lowly, and becoming Reverence, he approv'd himſelf a *good Servant* of GOD, affected with, and thankfully acknowledging the Divine FAVOUR, that had crown'd *David's* Faith, Prayers and Forces, with

with the Blessing of a total Defeat of his rebellious Adversaries, saying, *Blessed be the Lord thy God, which hath delivered up the Men that lift up their Hand against my Lord the King.*

THE Occasion of these Words I shall thus briefly relate.

DAVID having been, by a divine special Appointment, (without any Regard unto hereditary Right, or lineal Succession) anointed King, and settled in the Throne, govern'd the undivided Kingdom of Israel with the Wisdom, Justice and Integrity, that became a good Man, and a good Prince: A good Man, who had the singular Character of being a Man after God's own Heart: And a good Prince, worthy to be the Standard of the good Reign of those succeeding Kings of Judah, whose everlasting Honour it is to stand recorded in sacred Chronicles, as Princes, who did that which was right in the Sight of the Lord, as did David their Father.

Acts xiii.

22.

1 Kin. xv.

11.

2 Kings

xviii. 3.

—xxii. 2.

AGAINST this so excellent a King, under whose Government the State recover'd out of foregoing Troubles, was now flourishing, and the Inhabitants happily enjoying the Fruits of Peace; Absalom form'd a Conspiracy, and rais'd a Rebellion.

THIS Absalom, conscious of his Crimes, had fled as an Exile, to Geshur, where he continued some Years, suffering the Loss of royal Favour, if not that of the People also: But by Means of a subtle Courtier, that knew how to trim, and to consult his own Interest in dubious Cases, he recover'd his Interest in the King's Favour, and made it his Endeavour to insinuate himself into the Affections of the People, subservient to a black Design, he was projecting, to possess himself of the Throne.

2 Sam.

xiii. 38.

WHEN

WHEN he thought the Execution of his Plot was become practicable, he drew great Numbers into a *traiterous* Conspiracy, spread throughout the Tribes of *Israel*; which at length broke forth in an open Rebellion, carried on so far, as to be brought into a decisive Battle, where *Absalom* and his Army were so overthrown, as that *Cushi* was dispatch'd to tell the King what he had seen: But being out-ran by *Abimaaz*, *David* was thus address'd, *Blessed be the Lord thy God, &c.*

2 Sam. xv.  
10, &c.  
--xviii. 21.

YOU, that are well acquainted with the History, may easily perceive, that I have but touched upon those Things which may recommend the Words to us, as answerable to our present Purpose: And to prevent an Accusation, I shall readily make an Acknowledgment, of quitting divers very material Circumstances, wherein there appears a Disparity between the Rebellion under *Absalom*, which originally occasion'd the Words of my Text; and that under the Pretender, which hath eventually occasion'd my Choice of 'em. Nor can a Disparity be avoided, any more than it may be conceal'd, if (as it hath been declar'd by the general and loud Voice of our Nation) the late Rebellion be *unparallel'd*.

HEREIN, indeed, there is an *Agreement* in general, both were unnatural; but wherein there is a *Disagreement*, I am inclin'd to think, ye will discern an *Aggravation* in this *North-ern*, above and beyond what may be charg'd on that *Eastern* Rebellion.

THE Words are easy to be understood, nor is it needful to say much for the Opening of them. Let it suffice, that I note how the original Root (*וּבְ* *Clausit, inclusit, occlusit,*) signifies to include, to encompass, to surround,

as (some think) Hunters do wild Beasts, that they may not escape being taken or killed. It signifies also to shut in, to shut up, hence comes the Word, *סוּגָר* a Prison. It is frequently render'd to deliver up, as in our Text, importing, the putting Persons under a superior and prevailing Power, whence they have no more Power than Prisoners, Captives, or Slaves, to resist, to molest, or do as they would; but may be slain, dispers'd, imprison'd or transported, as it may be judg'd most necessary or expedient. Thus Saul esteem'd himself deliver'd into the Hand of David, when David had an Advantage of killing him, if he would have done so. And thus Abishai regarded Saul as deliver'd into the Hand of David, when Saul was found Sleeping in a Trench, where he might have been slain with his own Spear. And David thus spake of the Victory, which by Faith he believed he should gain over Goliath: *This Day will the Lord deliver thee into mine Hand, and I will smite thee, and take thine Head from thee.* Finally, the same radical Word David used, when he declar'd his Joy and Rejoycing in the Mercy of GOD, because the LORD had not shut him, or caused him to be delivered up into the Hand of the Enemy, to be either kill'd, taken Prisoner, or constrain'd to fly for Safety. Such is the Word that Abimaaz, used in our Text, to express the Victory over David's Enemies, whereby many were slain, many were dispers'd, or might have been taken Prisoners.

FURTHERMORE, to bless GOD, in Scripture sense, is to acknowledge Thankfully the Goodness of GOD, who vouchsafes Blessings unto a Person or People, and (as in this Case) to give him the Glory of all the Success;

that

1 Sam.

xxiv. 18.

—xxvi. 8.

—xvii. 46.

Ps. xxxi. 8.

that attends the Endeavours used to subdue wicked Adversaries, and to suppress Rebellion. Whence it follows that *Abimaaz* esteem'd the Victory obtained over *David's* Enemies, a *Blessing* bestow'd upon him by the LORD his GOD.

HENCE the Argument of our farther Discourse may be laid down in these Words, *viz.*

THAT a Victorious subduing of traiterous Rebels, or rebellious Traytors, conspiring and attempting the Dethroning of a good KING, advanced to, invested with, and settled in the Exercise of sovereign Dominion by a signal Hand of Divine Providence, and thereupon faithfully discharging his Royal Office, is a great Blessing, which GOD in his infinite Goodness vouchsafes to a Nation, and for which, He should be highly praised by a thankful Acknowledgement of his remarkable Favour.

OR more briefly adapting it to the present Occasion. *God is to be praised for the Suppression of the late Unnatural, and Horrid Rebellion against our Rightful and Lawful Sovereign Lord the KING.*

IN the Prosecution of this Argument, I shall not think it necessary to argue and defend, at this Time, King GEORGE'S Rightful and Lawful Title to the Crown of these Realms. Such an Undertaking more properly appertains to their Province, who are concern'd with ignorant, disaffected, and prejudiced Persons, tenacious of those foolish and pernicious Principles, which have been artfully advanced, and craftily propagated among Bigots, in Favour of a Popish Pretender, and unhappily imbibed by many well-meaning Subjects

Subjects, who confiding in the Opinion, or influenc'd by the Example of their more accomplished Superiors, are carried away, (as the Followers of *Absalom* were in the Simplicity of their Hearts) from a Loyal Adherence to the Interests of their Sovereign, and are intangled in such Circumstances, from which they know not well how to extricate themselves : Or else, tho' they shroud themselves under a *Conformity* to all that the Law imposes upon 'em, by taking Oaths— and dissemble their Dissatisfaction by drinking Healths — yet, they too frequently discover the Corruption of their Minds, and the Hypocrisy of their Hearts, by ungarded Transports, when they hear a Report of any Difficulties that attend the present Government, and cast an envious Look on the Glories of his MAJESTY's Reign : Sure Symptoms of secret *Disaffection*, if not *Enmity* !

BUT I am speaking unto you, who are intirely satisfy'd that his MAJESTY's Title to the Crown is as Rightful, as it is Legal, or, that He is not less our King *de Jure*, than He is *de Facto*. And it is with no small Pleasure, that I can declare and attest the *unfeigned Joy*, wherewith ye looked upon the first Parliamentary Settlement of a *Protestant Succession* in the *Illustrious House* of HANOVER ; the *great Fear*, wherewith ye were sensibly touch'd, when ye saw the Dangers that attended it in the *late Reign* ; the *pious Endeavours*, by which ye consulted the Security of it, when ye had Nothing left in your Power for that Service, but *Prayers* and *Tears* ; \* the firm *Stedfastness* wherewith ye adher'd to it, and the *unquench-*

\* *Weekly Meetings in private.*

*able Zeal* ye shew'd for it, notwithstanding all the Reproaches, Threats, and Insults, ye and your Brethren Suffered; the *extraordinary Rejoycing*, that appear'd in you, when ye beheld the peaceable and seasonable *Accession* of his MAJESTY to the *Throne*: And finally, the *moving Concern*, wherewith ye view'd the *Presages*, and heard the first *Reports* of the *Rebellion*, we are about to take into farther Consideration: Unto all which ye were inclin'd from pure Principles, by which ye were taught to have at Heart the publick Interest and Prosperity, preferable to your Private.

NOR do I think it needful to argue, and prove, that all Blessings, Temporal, as well as Spiritual and Eternal, flow from GOD the Fountain of all Good. Ye have been better taught, (if I may be allow'd to say so) and have better learn'd the Doctrine of divine Providence, than to be ignorant that all *Salvation*, whether from foreign, or domestick Enemies *belongs unto the Lord*. It is He that smites all our Enemies, and breaks the Teeth of the Ungodly, as *David* acknowledged in the *Psalms* he penned upon the Occasion of *Absalom's Rebellion*, when in Faith he pray'd,

PL iii. 7, 8. saying *Arise, O Lord, save me O my God, for thou hast smitten all mine Enemies upon the Cheekbone: Thou hast broken the Teeth of the Ungodly. Salvation belongeth unto the Lord.*

NOR can I think it needful to prove, that the Suppression of Rebellion, by the discomfiting of Rebels, is a Blessing. Can any be so senseless, as not to apprehend that to be a Blessing, which prevents or removes so great Evils, as are the Outrages, the Violence, the Oppression, the Wrongs, the Devastations, the Slaughters that accompany rebellious In-

fur-

furrections? How many Families appear mourning, some, for the Loss of their Substance; others, for that of Relations? inso-much that we may well set him down for a *Stock*, or an *Idiot*, that can hear of those Evils, that are inseparable from national Rebellion, (such as *Absalom's* was in his Time, or that in ours) and can make so much as a Doubt, whether the Suppression of such Rebellion be a Blessing.

LEAST of all is it to be thought needful to prove that God is to be praised for the Suppression of Rebellion, which is the Cause of so great Evils, as have been hinted; to think otherwise, is to offer Violence to our Reason, and to condemn the Practice of the best Men in all Ages. Were the *Rebels* against *David* subdued? Did GOD deliver him from his Enemies? Did He deliver them up, subduing them under him? Was this the LORD's Doing? as he acknowledged? to the LORD therefore did he return thankful Praise. That *David*, Pf. xviii. whom we may hear saying, *It is God that girdeth me with Strength. For thou hast girded me* 32. Ver. 39, *with strength unto the Battel: Thou hast subdued* —40, *under me those that rose up against me. Thou hast* —43, *also given me the Neck of mine Enemies: That I might destroy them that hate me. Thou hast delivered me from the Strivings of the People. The same David may be heard presently, adding. The Lord liveth, and blessed be my Rock: and let* —46, *the God of my Salvation be exalted. It is God that* —47, *avengeth me; and subdueth the People under me. He delivereth me from mine Enemies: Yea, thou* —48, *listest me up above those that rise up against me: Thou hast delivered me from the violent Man. Therefore will I give Thanks unto thee, O Lord,* —49, *among the Heathen; and sing Praises unto thy*

-50.

*Name. Great Deliverance giveth He to his King : And sheweth Mercy to his Anointed, to David, and to his Seed for evermore. And what David, that Man after GOD's own Heart, did upon such an Occasion; that we may, and we ought to do, regarding his Example, recorded for our Instruction and Imitation.*

BUT I may be thought trespassing upon your Judgment, as well as Patience, if by largely insisting on these Things (now that we have so little Time for so much Work as remains) I should intimate you to be ignorant of them.

THEREFORE my further Endeavours shall be to shew you the Nature of the late Rebellion, by considering in some Particulars, wherein it agrees, or disagrees with that under *Absalom*, that you may perceive the Evil of it, discern the Goodness of GOD in suppressing it, and thence be induced to be very thankful to GOD for putting an End thereto.

Two Things therefore I shall undertake through divine Assistance, (1.) To shew you the Nature of that horrid Rebellion, which GOD, for his Gospel's Sake, hath happily suppress'd. (2.) How GOD is to be praised for it.

(1.) I BEGIN with shewing you, *The Nature of that horrid Rebellion, which GOD hath been pleased of his Goodness to suppress.* And here I shall content myself with Viewing it, as it may be regarded in the criminal Agreement, and more aggravated Disagreement, it hath with the Rebellion against David under *Absalom*.

CONSIDER we therefore,

I. THE Rebels, among whom may come under our Notice,

I. THE

I. THE Arch-Rebel, in whose Cause those under him were engaged, and by whose pretended Authority they were so hardy, as to take up Arms, and to hazard a Battel.

THE Rebel against David was Absalom, of whose legitimate Birth, none made any Question. He was (*Amnon* being dead) Heir apparent to the Crown; a very personable Man. In all Israel there was none to be so much praised as <sup>2 Sam. xiv.</sup> Absalom, for his Beauty: From the Sole of his Foot, <sup>25.</sup> even to the Crown of his Head, there was no Blemish in him. What Pity was it a Beauty so perfect, a Person so charming, should stain his Honour with a Fact so foul and abominable, as was the Rebellion wherein he perished! He professed the same true Religion as his Father did, and which was prevalent throughout Judea. He had been bred up in the Court of Israel, no doubt, well acquainted with the Constitution, nor, for ought we read, any wise suspected to make Alterations therein. He was well known to the People, and beloved by them, having insinuated himself into their Affections, by appearing solicitous that they <sup>2 Sam. xv.</sup> might have Justice done, and by condescending to take a particular Notice of, and to embrace in a very peculiar Manner, all that had <sup>2. &c.</sup> a Mind to address themselves to him.

Now, wherein the Pretender comes short of Absalom's Character, the Rebellion, fomented in his Favour, must needs be esteem'd more inexcusable: And wherein he appears to be the direct Reverse, every One may perceive the Rebellion to be stupendiously aggravated. But it is notorious unto all Men, That his Birth was attended with such Circumstances, as gave just Ground for violent Suspicion, if not for a certain Conclusion, that

that it was infamous : To which may be added, the Uncertainty we are under, Whether he be the same Person, that at first was impos'd upon the Nation: For if Credit may be given to what hath been related touching these Matters, he may well be esteem'd an *Impostor* upon a double Account. Whether his Person be agreeable, let them declare, who, having been taught to form an Idea of Grandeur, found themselves miserably disappointed in their Expectations at *Scoon*. It is certain, that however he had been recommended as a *Convert* to the establish'd Church of England, he was so steady to *Popery*, as that he chose rather to hazard the Crown, than to forego his Religion, and to procrastinate, if not refuse a Coronation, rather than take the appointed Oaths. He was a Stranger to the *English* People, if not to their *Constitution*; nor can it be suppos'd he had any other Interest in their Affections, than what was procur'd by uncertain Report, or Surmise. And, Oh, how astonishing it is to think, how much more to find *Any*, most of all, that *Many*, professing themselves *Protestants* of the Church of England, should be so far impos'd upon, as to be drawn into a traiterous Conspiracy, and an open Rebellion for the Sake of such a spurious, popish Foreigner and Stranger, train'd up in a Religion we have renounc'd with *Abhorrency*, and in Maxims of Government, we dread as *Slavery*.

NEXT to the Chief,

2. THEY come under Consideration, who were led by him. They under *Absalom* were numerous, so numerous, that *David* complain'd upon that Occasion; Lord, how are they increased that trouble me? Many are they that rise up against

me. So many were they, that tho' his Faith guarded him against desponding Fear; yet his Wisdom and provident Care for the Safety of Jerusalem, suggested his Flight: For he spake of ten Thousands, saying, *I will not be afraid of Ten thousands of People that compass me round about.* This Expression of Surrounding him, may incline us to think, that as these Rebels were not unlike in Number, so neither were they in Nature, Spirit, and Behaviour, different from them he spake of, saying, *They compassed me about, yea, they compassed me about; they compassed me about like Bees.* Bees, ye know, are soon enraged, they are noisy, and so revengeful, as to smite their suppos'd Offender, tho' it be at the certain, if not at the instant Expence of their own Lives. Such a Bee, was enraged, noisy, railing, cursing, revengeful, and pelting Shimei, for which he was in Danger of losing his Head, had not David, by his Prohibition, restrain'd Abishai. And who knows how such a Spirit might influence the rest of the Rebels?

AND were our Northern Rebels any better? Who among you may not perceive the Similitude there is, between the Spirit of Shimei, and that of our late Rioters and Rebels? What a Wasplish Generation are they known to have been? If Offence were not given, Offence taken was enough to fill them with Rage, spending itself in Threats and Curses; and instigating them to a Variety of outrageous and revengeful Acts, tho' they might well expect to be hang'd for them.

BUT although herein there be a Similitude between Bees and Rebels, the Rebels Ancient and Modern; yet there is one remarkable Thing wherein they are unlike. Bees never rebel

rebel against their Sovereign, nor quarrel and fight among themselves. A provident Care for the Welfare of the Whole, puts them indeed upon the troublesome Expulsion of useless *Drones*; but they never destroy their own Hives. Herein therefore traiterous Rebellion appears to be unnatural.

IF any shall say, that *Absalom's* Rebellion was manifestly more unnatural than the *Pretender's*, for as much, as *Absalom's* was against his own Father.

I MIGHT reply, That there might not be wanting some colourable Pretences to excuse *Absalom's*, beyond what may be pleaded on the Part of the *Pretender* and his Adherents. *Absalom's* Right of Succession was fair, and he might have some Grounds to apprehend, that *Solomon* would be prefer'd before him, and therefore to prevent the Danger of being supplanted, he might judge it adviseable, to possess himself of the Throne before his Circumstances should become desperate. Besides, his Father had reign'd long, was advanc'd in Years, and therefore it might not be thought any great Injury done him, to give him a *Quietus*, to ease his *Shoulders* from the Burden, and *Head* from the Cares of Government, that he might be free to compose Psalms, and to prepare for a better Crown and Kingdom in another World: But to pass these, and such-like Things, which are too weak and frivolous, to justify his unnatural Rebellion. I shall reply,

THAT if Rebellion against a PRINCE, whom the Legislature had intitled to, and placed on the Throne under the concurrent Favour and Approbation of divine Providence, whose Voice, audible in a *Series* of wonderful occurring Instances, plainly and loudly  
 declar'

declar'd Heaven's Appointment of Him to be the Father of our Country, doth not render the late Rebellion, equally as unnatural as *Absalom's*; methinks, the aggravating Circumstances of rebelling, contrary to the solemn and sacred Ingagements of *Oaths*, so newly taken, and fresh as in the very Mouths of sundry traiterous *Conspirators*, their declared *Abhorrence* of *Rebellion* to which they were accustomed, their *pungent Exprobration* of it, wherein they were vers'd, and their *open Profession* of *Passive Obedience*, wherein they gloried, is more than enough to over-ballance the Unnaturalness of the Rebellion.

II. WE have considerable, *The Design of the unnatural Rebellions, raised in Ages past by Absalom, and lately by the Pretender.*

AND here we may perceive that both agree in the general Design of deposing the *reigning Princes*, and placing the *Arch-Rebels* on their Thrones. The horrid Nature of which Design may appear, by considering *the Princes to be dethron'd, and the Persons to be exalted in their Stead.*

I. THE Prince, that Absalom and his Adherents designed to dethrone, was King David, whose Excellencies may be discern'd in the Character given of Him, and the high Esteem his Loyal Subjects had for him.

HIS Character may be drawn at large out of the Annals contained in holy Writ; but let that suffice, wherein we may discern his Portraiture in *Minio*. David did that which was <sup>1 Kings</sup> right in the Eyes of the Lord, and turned not from <sup>xv. 5.</sup> any Thing that he commanded him all the Days of his Life, save only in the Matter of *Uriah the Hittite*

2 Sam.  
xviii. 3.

THE Esteem King David's Subjects had for him, appears in the Reply they made to him, when he declar'd his Purpose and Resolution to put himself at the Head of his Army. *Thou shalt not go forth*, said they, *for if we flee away, they will not care for us; neither if half of us die, will they care for us; but now thou art worth ten Thousand of us.*

THE Prince whom the Rebels in these Dominions designed, and attempted to dethrone, is our Sovereign Lord King GEORGE, whose Character I cannot undertake, because I sink under the Attempt. Should he hear of his being equalled with David, it would be an Offence to his Modesty; and to say much, if any Thing less of Him, may be judged a Wrong to his Goodness and Merit. He may well be ranked in the Number of Originals, whose personal Excellencies best blazon themselves; rather to be copy'd by succeeding, than to be compar'd with preceeding Princes. His very Enemies, that accidentally see him, have been constrained to admire his Person, though they have view'd Him through the Mists of *Disaffection* and *Prejudice*. *Majesty* and good *Nature* appear so conspicuously in his Countenance, *Grandeur* and *Affability* in his Deportment, as if Heaven design'd, at a Season so critical, to bestow upon us a PRINCE, whom ill Nature itself should not forbear to love and honour. Such *Wisdom*, *Justice* and *Clemency*, appear in his Government, that Malice and Envy have not been able to traduce with any Colour of Reason: But have been forced to have recourse, to the most impertinent and ridiculous Falsities, without which Matter would be wanting for foul Aspersions. This is that GEORGE, worthy to be esteem'd the best of Kings,

Kings, and worth more than ten Thousands of his Subjects.

2. *THE Person, designed to be placed in David's Throne, was Abſalom; an ungracious Son; A Murderer of his Brother Amnon; A Man ambitious of Grandeur: A Detractor from the Honour of his Father's Government, by ſilly ſuggeſting, either male-Adminiſtration, or a Neglect to execute Juſtice and Judgment: A ſtate Thief, robbing his Father of his moſt valuable Treafure, the Hearts of his People: A Cloſe Conſpirator, and an open Rebel.*

*THE Person, designed to be advanc'd to the Throne of Great Britain, is that Pretender, who is of unknown Extraction, baſe in his Qualities, and Behaviour, if not in his Birth. In Nothing more reſembling his ſuppoſed Father, than in his Fear, Cowardize and Tears: Rome's Darling, France's Diſciple, the World's Deriſion, the Hope of Jacobites, and the Diſdain of Loyalists. And is this the Person, that at the Peril of all that is dear to the Undertakers, and at the Expence of the Nation's Blood and Treafure, Britiſh Rebels (forgive the Epithet) would obtrude upon us in the Room of the incomparable GEORGE? Who can hear it without Horror? What thought is ſufficient to fathom the Depth, what Tongue to declare the Dimensions of that prodigious Rebellion which comprises a Deſign ſo Black and Miſchievous? Is it not enough to fill you with Dread, when ye reflect on the Evils ye have eſcaped, or with Indignation, when ye conſider the Rebels, who thus conſpired the greateſt Calamity that could be brought on Great Britain, and the moſt perilous to the Proteſtant Intereſt throughout Europe?*

BUT this Rebellion may appear yet more horrible, if we consider.

### III. THE Execution of the Design.

*Absalom's* Rebellion, seems to have been so concerted, as that, thro' the Measures he had taken, and the Interest he had in the Peoples Affections, *the Conspiracy soon grew strong; for the People continually increased with him.* So that *Absalom* was in a Capacity of entring the capital City without *Resistance*, and without oppressing the Country, by plundering Houses, and laying Towns and Villages in Ashes. Nevertheless, having entred on, and proceeded so far, as to an open Rebellion, it is hard to say, what Wickedness he might not be induced to commit. It is certain, he made no Scruple to debauch his Father's Concubines, nor did he abhor the Proposal made of murdering the King his Father, but was *well pleased with it.*

Ch. xvii.

4.

THE late Rebellion, indeed, appears not to have been so skilfully concerted, as *Absalom's*; whence it is easy to infer, that *Absalom* had more hellish *Wisdom* to project; But the Pretender and his Abettors more *Malice* to undertake a Rebellion. *Absalom's* Rebellion was more dangerous to the State, because more practicable; but the late Rebellion was more desperate: Thence the Conspirators forbore not plundering, burning and depopulating the Country. And well may the Law deem Rebels *conspiring* the Death of the King, when it appears that the Wickedness, which inclines them to rebel, will prompt them to do any Thing, be it ever so barbarous, that obstructs the Success of the Rebellion, and threatens a Defeat of the Design. And if the Malice of Rebels

Rebels will carry them to such Lengths, whilst they be executing their Designs, what shall restrain them, or what may be expected when they accomplish them? Which may lead us to consider,

IV. *The Miseries that would have followed, if the late Rebellion had prevailed, and their Design had been accomplished.*

AND here, we have large Room for Imagination, and may find ourselves as much at a Loss to enumerate the Kinds, as to describe the Nature of those Calamities, whose Measure would be as unknown as their Duration. Ye expect, no doubt, that I should endeavour to make some Representarion of the Miseries which we may suppose would have been the sad Consequences of the late Rebellion, had it not been happily suppressed: But this being a common Topick, and a Report of the Evils of *Absalom's* Rebellion, being extended no farther, than that of his tragical *Catastrophe* I may think myself excusable if I did forbear. Nevertheless, if ye will not be satisfy'd unless I say Something, let it suffice, that I direct you to imagine, ye saw the *Pretender* on the Throne, not only disposed, but eager, to do all he can to avenge, what he would call the Affronts, the Dishonour, the Wrongs, done to his Father, and ye may find yourselves led into a Train of dismal Thoughts and Apprehensions, suited to the Conceptions ye should entertain upon this Occasion.

IMAGINE, ye heard him saying; *My little Finger shall be heavier than my Father's Loins.* xii. 10, 11. *And whereas my Father did lade you with a heavy Yoke, I will add to your Yoke: My Father hath chastised*

*chastised you with Whips, but I will chastise you with Scorpions.*

IF still ye expect I should be more particular, I add; Imagine, ye saw our Land become an *Aeldama*, a Field of Blood, our most Gracious Sovereign King GEORGE, together with the Royal FAMILY, and such of the Nobility and Gentry, as have most opposed the Interest of the Pretender, sacrificed to his devouring Rage, and insatiable Revenge. Imagine, ye saw your Religion, more dear to you than your Lives, wounded, bleeding, expiring. Imagine, ye saw Idolatry in your Churches, the Inquisition in your Cities and Towns, your Relations apostatizing or put to the Torture; your Streets smoaking, with the Fires that consum'd your martyr'd Fathers, Mothers, Brethren or Sisters: Your Children forcibly taken from you to be educated and train'd up in the Errors and Idolatries of the Church of Rome.

IMAGINE, ye saw Tyranny on the Throne, Injustice on the Bench, the Laws dispenced with extravagantly, and broken incorrigibly.

IMAGINE, ye saw Oppression and Slavery spreading throughout the Country, your Families reduc'd to Poverty, your Bread gotten with the Sweat of your Brows, preserved with Care, and when eaten, mingled with Tears.

IMAGINE, Sorrows spread upon all your Enjoyments, Despair of Redress attending all your Grievances, and of Supplies, all your Wants.

BUT there is no End of Particularities. Put all together, and you cannot be insensible, that the late Rebellion was of a most horrid Nature; and by all the Apprehensions ye have of Deliverance from all the Miseries that did attend

attend it, or might have follow'd it, ye ought to stir up yourselves to bless GOD, by a thankful Acknowledgment of his Goodness in suppressing it: Which brings me to the second General propounded, shewing you

How GOD is to be praised for suppressing the late horrid Rebellion. Now GOD should be praised orally and practically.

I. First, ORALLY: Two Ways, viz. by verbally acknowledging, with all Thankfulness, the divine Goodness in Regard of what GOD hath done, and by ascribing to GOD the Glory of his Operations.

I. WE should make a thankful Acknowledgment of what GOD in his Goodness hath done.

(I.) IN infatuating and bringing to nought the Counsels of the late Rebels. GOD is to be observed, and acknowledged, as He that disap- Job v. 12, pointeth the Devices of the Crafty, so that their Hands cannot perform their Enterprize. He taketh the Wise in their own Craftiness: And the Counsel of the Froward is carry'd headlong. The LORD Ps. xxxiii, bringeth the Counsel of the Heathen to nought: He maketh the Devices of the People of none Effect. David knew that GOD could, and therefore prayed that He would turn the Counsel of Ahitophel into Foolishness. What if Hushai was a Spy upon Absalom, and gave Counsel with a Design to blast that of Ahitophel? Divine Providence ought to be own'd, that seasonably brought Hushai to David, inclin'd David to imploy him in his Service, directed Hushai to give Counsel, and caus'd it to prevail against Ahitophel's. We have had publick Accounts of Disagreement among commanding Rebels, differing in their Opinion: And, tho' we

we cannot say in particular, wherein GOD hath turned their *Counsels into Foolishness*, and taken them in their own *Craftiness*; yet in general, we may, and we ought to say, with all Thankfulness, *That God hath brought them to Nought.*

2. *We should make a thankful Acknowledgment of what God, in the Exercise of his Goodness, hath done, by delivering up the Rebels that lifted up their Hand against our Lord the King.* They have been either slain, or taken Prisoners, or dispersed and disarmed. *Joab* contented himself with the Slaughter that had been made, and with the Dispersion of the Remains of the conquer'd Rebels, that had fought under *Absalom*: And if that was sufficient to cause *Ahimaaz* to speak of GOD's *delivering them up*, well may we use his Language, forasmuch as besides the Slaughter and Dispersion of the late Rebels, many were taken Prisoners, and deliver'd up to a *Course of Justice.*

HEREIN is remarkable the Goodness of GOD, and it should be thankfully acknowledged, seeing this Rebellion was suppressed with no greater Effusion of Blood. When the Victory was obtain'd over *Absalom's* Army  
 2 Sam. xviii. 7. *twenty thousand* were slain in one Day. But can we say half that Number were slain in all the late hostile Actions?

2. WE should thankfully ascribe to God the  
 Ps. cxv. 1. *Glory of his Operations*, as the *Psalmist*, *Not unto us, O Lord, not unto us; but unto thy Name give glory, for thy Mercy, and for thy Truth's Sake.* Thus GOD should be praised orally, and also.

II. Secondly, PRACTICALLY, by Rejoycing in a Sense of that Goodness of God, which wrought  
 such

such great Salvation for us, when he delivered up the Men that lifted up their Hand against our Lord the King. When the LORD, by the Exercise of his Victorious Power, brings Deliverance and becomes our Salvation, the Voice of rejoicing should be heard in our Habitations. The Lord, saith the Psalmist, is my Strength and Song, and is become my Salvation. It follows, The Voice of rejoicing and Salvation is in the Tabernacles of the Righteous; the right Hand of the Lord doth valiantly. Joyful Abimaaz cried out all is well, all is well at present, and all may be better hereafter; his Joy drew from him a Shout, apprehending the Blessings that they receive, whose rebellious Adversaries the LORD delivers up: Exemplifying the Words of Solomon, When it goeth well with the Righteous, the City rejoiceth: And when the Wicked perish there is shouting.

FINALLY, as Thanksgiving should always accompany Prayer; so let your Prayers, upon this Occasion, accompany Thanksgiving. Whilst ye joyfully acknowledge that your Salvation belongeth to the LORD; it is He that hath delivered you from the Miseries of an unnatural and horrid Rebellion, pray that his Blessing may be upon his People, as the last Verse of the third Psalm may be read; Salvation belongeth unto the Lord; let thy Blessing be upon thy People; agreeably with the Close of the xxviii<sup>th</sup> Psalm; The Lord is my Strength and my Shield, my Heart trusted in him and I am helped: Therefore my Heart greatly rejoiceth, and with my Song will I praise Him. The Lord is their Strength, and he is the saving Strength of his Anointed. Save thy People and bless thine Inheritance: Feed them also and lift them up for ever.

THE Substance of what hath been spoken under this last general Head, may be considered as an Application of what was said, under the former. Wherefore I shall make no further Use of this Discourse, than only to bespeak you to behave yourselves answerably unto what ye have heard, and have been taught at this Time.

BEHAVE yourselves as Persons that abhor all traiterous Conspiracies and Rebellions, that they may be asham'd, or, if they cannot blush, that their Mouths may be stopped, who delight to brand you with the reproachful Imputation of *Rebellion*, and slanderously represent, and expose you, as a Generation nurtur'd up in Principles, and prone, upon all Occasions, to Acts, of Rebellion.

IT is with great Satisfaction that I cannot hear of one Person of our Perswasion, found charged with the Guilt of the late Rebellion: Whence, it is to be hoped, that those who have acquir'd a Facility of transferring the Odium of *popish Plots and Conspiracies* on the *Presbyterians*, will find it absolutely impracticable to represent this a *Presbyterian Rebellion*, though, ridicuously enough, some have adventured to affirm here in the Country, that the *Presbyterians* were the Rioters, who pull'd down their own Meeting-Houses under the late, and were the most likely Persons to bring in the *Pretender* under the present Ministry. But blessed be GOD, who hath clear'd up our Innocency, and screen'd us from that Reproach, that would have been reflected on us, if any of our Perswasion had been unhappily drawn into Rebellion, for that would have been reputed sufficient to justify the Scandal cast upon the whole Body.

FROM

FROM what *Fountains* sprang, from what *Pulpits* were spread, and promoted the Principles and Motives of the unparallel'd Rebellion, the Suppression whereof hath occasion'd this Day of Thanksgiving, I will not inquire, nor affirm; I need do neither. It is enough, for me to say, that we are not at all concern'd in these Matters.

AN unnatural and unparallel'd Rebellion there hath been, the Aggravations whereof, I think, as demonstrably exceed *that in Charles's Time* as that in *David's*.

BUT whilst I urge your Abhorrence of this Rebellion, let me beseech you to distinguish wisely and christianly between the *Rebellion* and the *Rebels*. Pity the Rebels, but hate the Rebellion, by discountenancing severely, confuting soberly, rebuking sharply, and rejecting with Disdain, whatsoever had a Tendency thereto, or may serve to nourish the Seed thereof, lest ye be thought Abettors of, and should become accessary to future Rebellions, If any such should happen, which God forbid: Shew how offensive to you is the Doctrine of indefeasible Hereditary Right to the Crown; the Suggestion of the Church's Danger from the present Ministry; and in a Word, all the unjust and dishonourable Reflections cast on His MAJESTY'S Person and Government, design'd to alienate from Him the Affections of His Subjects.

PRAY heartily that GOD would preserve the Peace of the Nation, that it may not be molested either by Rebellions or Insurrections.

PRAY, that GOD would protect our Rightful and Lawful SOVERAIGN King GEORGE, and the Royal Family, from all the wicked Designs

Designs of traiterous Conspirators. That God would prolong His Days, that He would cloath His Enemies with Shame, but cause the Crown to flourish upon His Head, and the Heads of His Posterity throughout all Time. Pray, that He may wisely execute Justice and Judgment, that He may be a Terroure unto Evil-doers, and the Praise of them that do Well. Pray, that under His Mild and Prosperous Government, all may lead a quiet and peaceable Life in all Godliness and Honesty. And that whilst the Memory of other Princes shall rot, his Name may be had in everlasting Remembrance, and the rising Generations may call Him Blessed, that Reigned over Us, and We Blessed that Lived under Him. *Amen.*

*F I N I S.*



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